

The Meiji constitutional system and the colony

—Some problems on the annexation of Taiwan and the 63rd law—

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This article deals with the Japan's ruling policy toward her first colony, Taiwan.

From the first, the Meiji government took an ambiguous attitude toward the colony with the alternative of giving the same legal status to it as to Japan proper, or governing it as a pure colony. And two factors influenced this policy : the political situation in Taiwan and the relationship between the government and the Diet.

First of all, in order to suppress the armed resistance of Taiwan people against Japanese rule, the government committed large-scale troops to the colony and at the same time appointed among military or naval officers a Taiwan governor, who was charged with strong authorities for administration, justice, legislation, and army.

The government tried to deprive the Diet, which was then led by political parties, of the voice in the administration of Taiwan. But to meet the need of a tremendous sum of money for ruling the colony, including the military cost, it was necessary to refer a budget for Taiwan to the Diet. While the power over administration, justice, and army was granted through the Imperial decree, as to that of legislation the government wanted to gain the parliamentary approval to it. Thus the government submitted "the bill on laws and ordinances to be enforced toward Taiwan" to the ninth session of the Imperial Diet held in 1896.

However, because it was to provide the Taiwan governor with the legislative, that bill was faced with a strong objection in the Diet under the name of a violation of the constitution. In March 1896, it was barely passed as the 63rd law, whose term of validity was just 3 years. This did not solve the essential problem of whether Taiwan would be under the constitution or not.

In Taiwan, under the 63rd law, the anti-Japan resistance became so hard that the government was forced to spend much money in repressing it. Because of financial pressure, the government aimed to increase a land tax, which brought about its

opposition with political parties and the repeated change of cabinet.

Besides the date of enforcement of new treaties was just around the corner. The government had succeeded in the amendment of unequal treaties around the Japan-China War. But in this case too, it remained unsettled whether these new treaties would be applied to Taiwan or not.

After all, the government concluded that both new treaties and the constitution would be effective in Taiwan, and expressed it officially.

But before the end of the validity of the 63rd law, the government had the Diet recognize its prolongation. Thus based on the 63rd law with a unconstitutional taint, an authoritarian and dictatorial military rule was established in Taiwan.

The tentative plan of “The scale of self-autonomy of old women”

Kuniko AOKI

It is well known in Japan, that the population of old women will be grown more and more. After the world war II, the tendency to live as nuclear family became common. So, a lot of old women have to live alone after their husband died. Or single women too. All of them might not live with health or happiness. In order to live with health and happiness, old women have to endeavor to keep their physical strength, to prevent get from some disease and to develop “self-autonomy”.

So, we started to research what is “self-autonomy” of old women. We gathered a lot of statements of self-autonomy, and selected 100 sentences which express their self-autonomy well. The statements were judged from point 1 to point 7 (1:most autonomized 7:least autonomized). Point 8 was used to express “not adequate to estimate self-autonomy”. 26 sociologists, 32 women’s study researchers, and 40 psychologists (all of them are female) have judged the degree of autonomy.

The scale value of each statements were calculated and then factor analyzed concerning each three groups and total samples. As a result, we found that there are large differences about the concept of self-autonomy among researchers of the three groups. But each of them showed the importance of warm interaction and of social help and cooperation with old women to keep their lives healthy and happy.

The Aging Society and Women

Meiko SUGIYAMA

In recent years in Japan, the proportion of elderly people (over 65) in the population has been growing remarkably. In addition, because of the greater life expectancy of women, the ratio of females to males increases with age group. Traditionally responsibility for looking after the elderly has been taken by women, and consequently the problems of the elderly are a problem of women. Moreover, if the elderly are anxious about their finances, family relations or illness in their old age, they will not welcome the increase in their life expectancies.

In this paper, we investigated the daily lives of the elderly, their opinions about their old age and their expectations for their remaining years in order to find ways in which a happy aged society can be created. The data used came from the "Survey of Consciousness of the Aged among Women in their 60's in Mitaka City" carried out in January~February 1991.

Symbolism

Ma CHENG

If one is to understand fully the various schools and modes of thought concerning modern and contemporary literary criticism in China, it is unavoidable to examine the topic with its close relation with Japanese literature in mind. The purpose of this essay is to treat the matter of symbolism within the matrix of these issues.

The concept of symbolism, when it appeared in Chinese literary criticism prior to 1940, was an import from the world of Japanese literature, with symbolism taken to be an aspect of the then new school of romanticism.

The influence of symbolism on Chinese literature manifested itself for the most part in the critical writings, and when it did make its way into the literature it was through its introduction and insertion into contemporary verse rather than translation of the poetry of the symbolist school.

In the 1920's the concept of symbolism in Chinese literature was mainly cheerful and affirmative. During the thirties, however, its tone, as it became popular through "The Flowers of Evil", changed to one of gloom and decadence. This essay makes a comparative study of these two tendencies.